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The United Brethren,

(MORAVIANS),

IN ENGLAND,

From 1641—1742.

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By the REV. A. C. HASSÉ

A MEMORIAL OF THE 125TH ANNIVERSARY,

(As Celebrated Nov. 10, 1867),

OF THE CONGREGATION,

WORSHIPPING IN THE

Moravian Chapel, Fetter-lane, London.

The Profits arising from the sale of this Pamphlet will be devoted to Moravian Home Mission Work in London.

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PREFACE.

The original form of this pamphlet was a paper, which was read at the Lovefeast, held November 10, 1867, on the 125th Anniversary of the Moravian Congregation worshipping in Fetter-lane, London. Several members and friends present on that occasion, and others, to whose notice this paper was subsequently brought, having urged its being printed, it has been revised and somewhat enlarged. Some of this additional matter is not to be found in any Histories of the Brethren's Church, printed in the English tongue. Not only have the ordinary sources, both German and English, been consulted, but some original manuscript diaries, deposited in the Moravian Archives of this country and at Herrnhuth, have been largely put under contribution. It would seem as if these documents had hitherto never been made available, more especially as regards those details which give such a zest to the narrative. The writer takes this opportunity gratefully to acknowledge the aid afforded him through the courtesy of the Rev. J. Roemer, Archivarius at Herrnhuth. If his readers should detect any errors, or inaccuracies, he begs they may be pointed out to him.

A. C. H.

THE UNITED BRETHREN,

(MORAVIANS),

In London, from 1641—1742.

It was not in the early part of the last century that England heard for the first time of the Church of the United Brethren. An interesting connexion had already previously been established between this country and the venerable and ancient branch of the Brethren's Unity, though the latter had then been expelled from her original seats in Bohemia and Moravia. Her representative in England, and the link of this connexion was Bishop J. A. Comenius, one of the most pious, most devoted, and most learned of her sons. His well-earned fame as a schoolman had induced the English Government and Parliament to urge his personal presence with the view of effecting an improvement of the educational system in the English universities and schools. He accepted this honourable invitation, reached England in September, 1641, and remained there till July, 1642; but the Irish rebellion and the then pending disputes between King and Parliament, prevented him from carrying out his grand and comprehensive schemes, and thus realizing the wishes and expectations of his patrons. His stay was, however, sufficiently extended to afford him such an insight into the English character, and to inspire him with such confidence in the love of the national Church for the truth as it is in Christ Jesus, that he felt no hesitation in commending to her fostering care his own beloved, but then scattered Church, the oldest of the daughters of the Reformation, nay which anticipated Luther's great movement by sixty years. This touching bequest is contained in one of his works written 1660. Nine years after the arrival of

Comenius, the religious and literary world of English Protestantism experienced a thrill of horror through the publication of a little book containing an authentic narrative of the dreadful sufferings endured by the Brethren. This work is entitled "A History of the Bohemian Persecution" and was printed at London in 1650. Very naturally great commiseration was excited, and the recollection of the tragic fate of these Bohemian martyrs induced not a few to give practical evidence of their sympathy, when calls were made for help in behalf of those who had escaped death by flight, or been exiled from their country with the loss of all their earthly goods. Such a successful appeal was made to the Rev. Paul Hartmann, rector of Shillingford, in Berkshire, by his elder brother, who was a Bishop of the Polish Branch of the Brethren's Unity, and resided at Lissa. This took place in 1683.

At the beginning of the eighteenth century the intercourse was renewed. Frequent communications on the subject of Episcopal succession passed between the English Bishops and Daniel Ernest Jablonsky, who was then acting as Prussian Court Chaplain at Berlin, and in 1714 had been consecrated a Bishop of the Brethren's Church, in the hope of better days. By this means he extended the knowledge of the Unity in England, and also obtained pecuniary aid for his indigent co-religionists.

The renewal of the Brethren's Church at Herrnhuth in 1722 struck the world and the church with amazement. The lovely picture presented there of a living congregation of Jesus attracted the attention of all who in those days were waiting for the consolation of Israel.

"This verily is life—this is love—this is true liberty—this is surely God's work," were the words which fell from many a close and attentive observer; and "tell me more concerning the grace of God that is among you," was the message to the little Moravian settlement from many a distant spot. Such was also the request preferred by the Countess of Schaumburg-Lippe in 1728. She was a German lady attached to the retinue of the Queen of the British monarch George II., and had previously corresponded with Count Zinzendorf. The reply of the Moravian Church was taken by the three exiles, David Nitschman, John Toeltschig and Wenceslaus Neisser, senior.

They left Herrnhuth June 6, having only 27s. of private property between them, the Congregation being totally unable to furnish them with funds. They went on foot by way of Jena to Frankfurt, and thence by ship to Cologne. From this city they worked their passage to Arnhem in Holland, and then walked to Amsterdam. Here the bookseller, to whom they had been recommended, would not give them even a cup of cold water. They wandered up and down the streets in the greatest perplexity, not a soul noticing them, except the crimps of the Dutch East India Company, who almost persuaded Br. Toeltschig to go to Batavia. Nitschman, perceiving the peril, said : " My Brethren, we must leave this, and go to Rotterdam." Accordingly they proceeded thither by the night canal-boat, but found no vessel ready to sail for England. Before their last few shillings should be spent, they thought it desirable to seek for work, but no one would employ them. Outside of the city a man permitted them to sleep in his barn. The next day they had only one meal, and that of the most frugal kind. Meeting a German merchant, they earnestly besought him to procure them work or to help them forward. This man pointed out a mode of transit to Briel, assuring them that the English Commissioner there would procure them a free passage to England. In Briel, they were met by a man who perceiving that they were Germans, was at first very friendly, saluting them as his " brothers," taking them to a handsome room in his house, and telling them to sit down at a well-furnished table. They at once explained who they were, and begged only for permission to sleep in his garret. The name of " brother " was now promptly discarded, and they were shown to the door. It was night and cold. Not knowing whither to go they lay down to sleep on the town-wall, alternately occupying the middle place, to keep up the animal heat of their bodies. They resolved to return to Rotterdam, but having eaten nothing for twenty-four hours, one of them felt so exhausted that they had to spend their last penny for a little bread. In Rotterdam their distress became so intolerable that they began seriously to consider whether it would not be right for one of them to sell himself to the East India Company and so furnish the other two with the means of prosecuting their journey. Just at this critical time a man enquired if they

wished to go to England, and then introduced them to a Captain, who promised to take them, and even gave them money to buy provisions. The passage across was prosperous, lasting only one day, and in due time they reached London in safety.

Such were the remarkable circumstances attending the first visit paid to this country by Members of the Renewed Brethren's Church; and it is noteworthy how the Lord saw fit by these painful experiences to try His servants, and thus to prepare them for future usefulness. All their life time they would surely never forget how little reliance may be placed on man, but how safe it is to trust in the Lord. They had learned the lesson that man's extremity is God's opportunity.

These three Brethren had brought various documents with them, both from Herrnhuth and Jena, and among the rest a recommendatory letter of Dr. Buddeus to Pastor Ziegenhagen, the then German Lutheran Court Chaplain, who provided board and lodging for them, during their stay in London, at his own expense. The Countess of Lippe received them kindly, greatly rejoicing over their zeal and godly simplicity; but they did not obtain an audience of the Queen, nor did they reach Oxford, as had been intended. They returned to the Continent in a Royal British yacht, in the company of the Countess and reached Herrnhuth, September 7, 1728.

The next arrival was that of the ten Moravian Brethren who, under the guidance of the above-named John Toeltschig, were going to the English colony of Georgia, partly as colonists, but mainly with the object of bringing the Gospel to the Creek and Cherokee Indians. Br. A. G. Spangenberg had been previously sent to London in order to make the needful arrangements with the Georgia Trustees. These ten Brethren reached London, January 15, 1735, accompanied by David Nitschman, surnamed the Syndicus. Their stay till February, when they sailed, was of much importance for the future, as Spangenberg, who had been introduced to Mr. Vernon (the Secretary of the fifty Georgia Trustees), also to General Oglethorpe (the Governor of the colony), and to the Bishop of London, was greatly respected, and left behind him a good impression, both as regarded his own personality and the Church with which he had so thoroughly and

enthusiastically identified himself. Some of the Bishops not only expressed the wish to see the Brethren settled in the English Colonies, but of their own accord, offered to confer *their* episcopal orders, if it should be desired.

The *third* company of Visitors from the Moravian Church consisted of twenty persons also destined for Georgia. They left Herrnhuth in August, the same year (1735), under the guidance of Bishop David Nitschman; and the Lord so ordered it that the very ship in which they sailed, conveyed also General Oglethorpe, the Revds. John and Charles Wesley, B. Ingham, as well as the officials of the colony. It was therefore on this voyage that the acquaintance began between the Brethren and the Methodists—an acquaintance which in its results proved to be of the utmost importance both as concerned Christendom and heathen lands. The reading of J. Wesley's Journal by James Hutton (then a bookseller's assistant) in the Religious Society of which he was a member, tended to operate in favour of the Brethren, as Wesley, who had been deeply moved by the pious deportment, the godly conversation, the simplicity and apostolicity of his Moravian fellow-voyagers, both on ship-board and afterwards in the colony, had written about them in strongly eulogistic terms.

The Religious Society alluded to, was one of many established in London (principally) and other parts of the country, with the view of cultivating Christian fellowship among piously disposed persons. They consisted mainly of members of the Established Church, and there can be no doubt that they had materially contributed towards keeping alive the spark of true religion in this country. Nevertheless it is true that in not one of these Societies, at least at the time under review, was the Gospel known. The teaching exclusively inculcated was striving after holiness by the works of the law.

The *fourth* visit from the Brethren was that of the excellent man of God, Count Zinzendorf himself, who reached London, January 29, 1737. He was accompanied by Wenceslaus Neisser, and in a few days followed by his Countess and Bishop D. Nitschman. They hired Lindsey House, Chelsea, which was not far from the office of the Georgia Trustees. On this his first coming to England, Zinzendorf became acquainted

with Oglethorpe (to whom he afterwards rendered most valuable services), Earl Granville (or: Lord Carteret, the President of the Privy Council), the Archbishop of Canterbury (Dr. John Potter), Charles Wesley, James Hutton, and many others. The Archbishop, after sundry interviews and the exchange of several letters, expressed himself most favourably with regard to the person and work of the Count, characterizing him as a noble Christian and a truly Christian nobleman; as also with reference to the ancient Unitas Fratrum, and the regulations adopted by the Renewed Church at Herrnhuth. These kind and favourable sentiments he retained till death. The Count held daily meetings in his lodgings for his own household, but which were also attended by some Germans residing in London;—conversed with many about their souls (including some members of the Society of Friends) and organised a small Society of Germans, for whose benefit he drew up certain rules. These conclude with the very characteristic words: "We will" (so they pledged themselves), "attend in all simplicity, mainly to these three things, viz., to be saved by the blood of Christ, to be sanctified by the blood of Christ, and heartily to love one another." These rules were signed by ten persons, of whom two, the Brn. Andrew Ostroem and John Frederic Hintz, afterwards became Labourers. The Count left London, March 6, for Rotterdam. His efforts in behalf of the Brethren's Missionary schemes were, as the sequel proved, signally blessed; and not only so, but likewise at that very time, the Saviour revealed to His observant servant when taking his solitary walks at Chelsea, that He purposed bestowing on the Brethren a name and a place among the Churches of the Land. When, not long after his return to Germany, Zinzendorf was himself consecrated a Bishop of the Unitas Fratrum, he received the hearty congratulations of the Primate.

The *fifth* link in the mutual connexion was formed by the arrival of Petrus Boehler, and was, in many respects, the most important of all. He was one of the many able and talented men of the University at Jena, who were mightily influenced by the atmosphere of Herrnhuth. Constrained by the Divine call to relinquish a position which would infallibly have brought him great worldly honour and fame, he hastened to place his valuable services at the disposal of the Church,

whose cause he had so warmly espoused and to which he was then, and remained till his death, so firmly and unreservedly attached. He cheerfully accepted the appointment to labour in the Gospel among the negroes in South Carolina; an undertaking which had been recommended by influential persons to the notice of the Count when in England. Wenceslaus Neisser accompanied Boehler as far as London, and renewed the acquaintance he had made the previous year. Another of the party was the aged Abraham Richter, formerly a merchant at Stralsund who came to visit the members of the German Society established by Zinzendorf. This duty he faithfully performed, before proceeding to Algiers in order to preach the Gospel to the Christian slaves. Boehler had been specially commissioned to visit the learned divines and professors of Oxford; and his plain but powerful testimony to such and to some of the citizens, regarding justification solely through faith in the merits of Jesus, was signally blessed to the two Wesleys, Gambold, Hutchins, Kinchin, Delamotte, and others. It was on this visit that he was invited by a very learned gentleman to inspect the latter's extensive library; and various rare and remarkable works were pointed out to him. The divine, though aware of Boehler's reputation as a scholar, was surprised to find him treating his treasures, apparently, with the most consummate indifference. He therefore changed the conversation and enquired what his visitor would do when he got to Georgia, as he could not speak English (they were then conversing in Latin)? Boehler replied, "I shall learn the English for the following words: die—rise again—Son of God—poor sinner;—and then I shall say, the Son of God has died for us poor sinners and has risen again from the dead." The narrator of this anecdote adds the remark: "And this was literally the actual case." It is also recorded of him that when he first came to England, he learned off by heart the words "Believe on the Lord Jesus Christ and thou shalt be saved." On one occasion, a man deeply convinced of sin opened out his whole heart to him, and in his distress shed many tears. Boehler who comprehended the man's situation, though he scarcely understood a single word, merely replied: "Only believe," and this word was attended with the happiest results. In London too he laboured with much blessing, and was enabled to present

to John Wesley, several persons, both Germans and English, who, through his preaching of Christ crucified, had found peace and joy in believing. When he spoke in Latin, James Hutton translated into English—and when he discoursed in German, Richard Viney interpreted. Hutton says: "Boehler's doctrine was something new to our ears, but it forced its way into our hearts and made us joyful; for most of us had been labouring in our own strength, against sin, but without effect. Of this blessed theme, nothing was heard from the pulpits; it was stifled by the breath of Pelagianism, and dry morality prevailed almost everywhere. Hitherto we had indeed been far from Christ. This proved the commencement of true evangelical preaching in England —of which the old Societies knew nothing."

For the guidance and edification of the small Religious Society, meeting in the house of Hutton in Little Wyld-street, consisting of laymen and persons of the lower orders (except the Wesleys) and numbering only from six to eight individuals, — certain Statutes were drawn up conjointly by Boehler and J. Wesley, and signed May 12, 1738.

Within a few days Boehler and George Schulius were on their way to Georgia, Richter to Algiers, and F. W. Neisser to Germany. But with the last-named, a letter dated May 13 (1738), and signed by J. Hutton and thirteen of his friends, was sent to Zinzendorf, begging that Boehler might on his return be placed as a Gospel-preacher in London. The names of these petitioners are: Matthew Clarke, John West, John Edmonds, John Bray, Thomas Proctor, John Brown, Wm. Fish, John Shaw, Bernard Hartley, Richard Thompson, William Exall, Shepherd Wolfe, and William Oxley.

In June the same year (1738) J. Toeltschig arrived in London from Georgia, but we have not been able to ascertain any particulars respecting his stay. On the 13th he set out for Marienborn, accompanied by John Wesley and B. Ingham, the two latter visiting also some of the other establishments of the Brethren. John Brown also seems to have gone to Germany with the same view. The year following (1739) James Hutton and R. Viney left London, April 15, for the Continent, with the view of learning German, and in order to become more thoroughly acquainted with the Brethren's Church as she had developed herself at Herrnhuth and in

the Wetteravian congregations. After a lengthened visit, Hutton appears to have returned to London, October 24, bringing Toeltschig with him, at the special and repeated request of the Rev. B. Ingham, who desired the co-operation of the Brethren in preaching the Gospel in Yorkshire, and more particularly to aid him in building up the awakened members of the Societies he had formed there.

Toeltschig did not, however, remain the whole of the three years, from 1739 to 1742, in Yorkshire, but was several times in London for longer or shorter periods.

Other Moravians visiting London during this year were Spangenberg, Zinzendorf, and Henry Cossart. The first arrived Oct. 24 (the same day as Toeltschig), and being detained by sickness and other circumstances, did not reach his destination at Marienborn till the end of the year. Particulars concerning his stay in the metropolis are wanting. Such is also the case with reference to the second visit of the Count to England. He landed at Dover, April 20, on his return-voyage from St. Thomas, spending only a short time at London and Oxford, but rejoicing greatly over the marvellous spread of the awakening. Henry Cossart, a simple-minded child of God, but of polished manners and courteous deportment, was the descendant of an ancient noble Huguenot family, which once owned extensive estates in the north of France, but had to flee after the revocation of the Edict of Nantes. Like many of his Brethren in those days, he had wholly given himself to the Lord's work, and the amount of his labours in various parts of the world, ere he entered on his eternal rest, is truly astonishing. More than once he spoke burning words of faith and love to the Waldenses in the valleys of Piedmont. At Venice, Leghorn, Rome, and Naples he boldly and bluntly professed his principles; yet everywhere making friends, by his mild and conciliatory manners, among Romish Cardinals and ecclesiastics. In Egypt he formed an acquaintance with the Coptic and Greek Patriarchs and the Libyan Archbishop.

On this, apparently, his first coming to England, in the year 1739, he passed with his wife through London, being entrusted with a letter from Zinzendorf to Thomas Wilson, (the Bishop of Sodor and Man), with the additional commission to fan the flame of love to the Saviour, if he should discover

any traces of awakening in the island, from which the see, in part, derived its name. After recovering from a dangerous fever in Liverpool, where he was the means of the conversion of a kind stranger who said he had been sent by God to offer his services, Brother and Sister Cossart were most hospitably entertained by the Bishop for six weeks in his palace on the island, and a friendship was then cemented which lasted for life. Six weeks more were spent in evangelizing visits to different parts of the country. They probably passed through London on their way to the continent in August.

The work in the Religious Society alluded to above, was, at the request of the members, continued by Philip Henry Molther, who came to London, October 18, 1739, with the design of going to Pennsylvania, pursuant to his call; but various circumstances necessitated his remaining. The thirst of the people for the Gospel was so intense, that after the lapse of only four weeks, he was compelled to address them in English. He undoubtedly found many and serious extravagances in the notions and proceedings of the Society, and felt it his duty to discountenance them. Of the then state of things he speaks thus in his autobiography: "At that time there was a Society in Fetter-lane, which originally dated from Br. Petrus Boehler, but was then cared for by the Messrs. J. and C. Wesley. As the members really did not know what they wanted, they had fallen into all sorts of fantastic and fanatical things. When I first attended their meeting and listened to their sighing, groaning, whimpering, and howling I was positively terrified. They declared this strange proceeding to be a demonstration of the Spirit, and of the power of God. At the same time when you came to speak privately with the individual members, it was evident that most of them were anxious for their salvation."

It is quite possible that Molther in his zeal to check abuses, to denounce self-working and consequent self-righteousness, as likewise to exalt the sufficiency of the merits of the Saviour for sanctification as well as justification to every believer, may have used unguarded language with respect to the efficacy of the means of grace and other matters. But it is clear from his own practice then and afterwards that he did not undervalue the means of grace. No satisfactory evidence, on impartial and reliable authority, has, as yet, been

produced to show that he preached doctrines different from those of Spangenberg and Boehler.* He was never called to an account by the Church for preaching erroneous doctrines, and in the correspondence of Hutton and others, who remained with the Fetter-lane Society, there is, as far as we know, not a trace of charge against him on account of the tenets he propounded. On the contrary, the letters of Hutton and the autobiographies of several English Brethren and Sisters bear ample testimony to the power of his preaching and to the grace and blessing attending it. Molther had enjoyed a thorough theological training in the University at Jena, and certainly never manifested the slightest leaning either to mysticism or quietism in the usual acceptation of these terms. After leaving this country in September, 1740, he did good service, often under very trying and difficult circumstances, in France, Switzerland, and other parts of the Continent, as well as at Dublin, 1762, and Bedford, 1767, and towards the close of his life was, with the unanimous approval of his Brethren, consecrated a Bishop of the Brethren's Church in 1775.

Two other remarks may also be appended. It is clear from Spangenberg's diary that some of Molther's expressions were quite misunderstood, perhaps both by his friends and opponents, and then still further distorted in their transmission from mouth to mouth. Besides this, the same source makes it evident that some of the members of the Fetter-lane Society were justly chargeable with unkind and uncharitable language towards the Wesleys. These unhappy misunderstandings between good men, who all equally desired the glory of God, as also an undoubted divergency of view in some doctrinal points, led to the withdrawal of the Methodists from the Fetter-lane Society on July 20, 1740.

About the same time, Hutton paid his second visit to Germany, and on his return brought with him Bishop David Nitschman and some others, whose temporary sojourn in London was greatly blessed to the members of the Society.

Of the other events of this year (1740) the following may be additionally observed. The former place of meeting proving too small, the present Chapel, then termed "the Great

* See Dr. John Whitehead's *Life of J. Wesley.* Vol. II., p. 131.

Meeting House," or "Bradbury's Meeting House," was taken. The early history of this building is not known. Tradition says that the site was once used as a timber-yard and saw-pit. During the time of persecution, in Puritan days, it proved a safe asylum to many stricken souls, and from the present pulpit the voice of the eloquent and godly Richard Baxter, the author of the "Saint's Everlasting Rest," enforced with passionate earnestness and convincing power the saving truths of the Gospel.

When Molther left, the Society urgently requested that Spangenberg might be sent to take the over-sight and to help forward the good work. Till his arrival Toeltschig was solicited to take the office of "Leader." This he declined, both as regarded himself and his German fellow-labourers, but cheerfully expressed his willingness to *serve* the Society to the utmost of his power.

1741.

Towards the end of February Boehler landed at Bristol on his return from Pennsylvania, visited Gambold and other friends at Oxford, and reaching London, March 8, * spent eight days there to the great joy of the Society. On his way to Germany he met Spangenberg at Herrndyk, in Holland, and was induced by the latter to retrace his steps. They arrived in London, April 5. † Spangenberg, who had been invested with the office of "General Helper" or Superintendent of the whole of the Brethren's work in England, lodged with his wife, first at Brockmer's in Fetter-lane, but removed in June (19) to a house in Little Wyld-street, where also subsequently two other houses were rented from Sir John Gunson. An out-house, in the rear of the building first occupied, was fitted up by some of the German unmarried Brethren, as a dwelling for themselves. Among these were Ludolf Ernest Schlicht and perhaps also Boehler, previous to his going to Yorkshire. Another house, in Warner-street, is mentioned as having in the autumn (Sept. 2) been prepared by Spangenberg for some single Brethren "as well as he could." These had probably come with the Count, or were merely passing through London on their way to America.

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* In one of his letters he says March 6th.

† In the Herrnhuth diary the date is April 6th.

In April (24) while the Lord's Supper was being celebrated in the Chapel, a raging mob gathered outside and tried to break in. All present succeeded in quietly withdrawing, and when Br. and Sr. Piesch went with a light to meet the rioters, who had forced an entrance, the latter fell back. Br. Piesch locked the door and reached his home in safety.

The subject of establishing a *Society for the Furtherance of the Gospel* was first mooted by Spangenberg, on April 27, with the view generally to assist the Brethren and Sisters travelling to and fro in the affairs of the great King, and especially the Missionaries to the heathen. At a Love-feast on April 28, four persons were appointed to draw up suitable rules, and on May 5 a Committee was chosen, consisting of Hutton, Stonehouse, Ockershausen, and Bray, while Spangenberg was to be assessor on the part of the Brethren's Church. On May 8 (which day was afterwards regarded as the birthday of the Society) Adolf von Marschall was elected Secretary, and William Holland "the Servant." The Committee held sessions every Monday; and on the first Monday in each month the whole Society assembled at the so-called "General Meeting" for the purpose of collecting funds and to listen to intelligence regarding the spread of God's kingdom. Females also could become members, and already April 29 some of these nominated two of their number to be "Servants to the Pilgrims." The first collection was made May 8, and amounted to six guineas. The number of actual members on May 15 was twenty, but at the General Meeting the same day, fully 200 persons were present. This Society did good service in many ways; and though it languished during the period of the Brethren's financial difficulties, it was renewed in 1768, and still exists in blessing, having taken on itself the entire support of the Mission in Labrador.

It was in this year also that the remarkable Synodal Conference was held in Red Lion-street, the chief event of which is annually commemorated on Sept 16 and November 13, as two of the Memorial days of the Brethren's Church. Zinzendorf, accompanied by his lady, his daughter Benigna, and others, had reached London, Sept 1, on his way to Pennsylvania. They lodged in a house taken from the widowed sister Metcalfe, in the above-named street. The Synod lasted

from Sept. 11 to 23. Two chief offices in the Church had become vacant, J. L. Dober laying down his office of Chief Elder, and the Count by reason of his intended absence from Europe, resigning the duties of "Warden," or manager of the temporal affairs of the Unity. Great perplexity ensued, but on Sept. 16 the conviction was powerfully impressed on the hearts of all present, that as the Lord Jesus, the Great Head of His universal Church, had hitherto graciously condescended to guide and direct every matter connected with their portion of His heritage, they might and ought to leave all to Him, without again assigning the office of Chief Elder to any man. For the transaction of current business a Conference or Board of Direction was chosen, consisting of twelve Brethren, whose residence was to be at Marienborn.

Spangenberg at once began to develope his administrative ability. He remodelled some of the *Bands* and *Conferences* and established new ones. The "Select" or more restricted "Conference" was begun April 13, and consisted of Br. and Sr. Spangenberg, Br. and Sr. Hutton, Br. and Sr. Toeltschig, and Br. Piesch. The "Daily Helper's Conference" had its first meeting May 8, and its incumbency was to prepare subjects of every kind for the Select Conference. There were Conferences for the English Labourers, at first meeting separately according to the sexes, but joined in one on August 16. The Visitors (male and female) had their distinct Conferences. After the commencement of the School in Little Wyld-street, there was a Daily School Conference, (August 21), and in November there appears to have been a "Select English Conference," whose duties were entirely confined to the Fetter-lane Society, and the members of which were Br. and Sr. Hutton, Br. and Sr. Viney, Br. and Sr. Spangenberg, Br. and Sr. Toeltschig, Br. Holland, and Sr. Stonehouse. Lastly (Nov. 8) there was a Conference for the "Band-servants," or those who presided at and conducted the Band meetings. Spangenberg was anxious to train Labourers, both among the German and English element of the Society, and August 4 a Band of such prospective assistants was placed under the care of the Brn. Zander and Buettner, and subsequently (after their removal), of Br. Ockershausen, a German, resident in London, who gave up his business as a sugar-refiner and devoted himself wholly to the Lord's work.

Great blessing rested on the Band meetings, and in one Conference it was stated that just then fourteen women were asking for admission. Besides the Visitors (eleven Brethren and six Sisters, appointed July 10), who looked after the members of the Society, there were also Sick-visitors, Almoners, and Strangers'-servants. Those who had been confirmed in the National Church were directed to enjoy the Lord's Supper in their own Parish Churches, but some of the Germans then living in London, who were Lutherans, seem, on joining the Society, and at their special request, to have been admitted into full fellowship with the Brethren. There was public preaching in the Chapel on the Sunday, at nine o'clock a.m. and three o'clock p.m., and also a German sermon in the evening. In the "Pilgrims' House," in Little Wyld-street, there were meetings morning and evening for reading the Bible and singing. During the week there was preaching in the houses of G. Bowes, Brockmer, and Hilland, apparently alternately. Concerning the object to be held in view at the Band meetings, it is said: "We will in them deal kindly with the members, that they may become better acquainted with the loving heart of Jesus, and may learn to know their own hearts more thoroughly, so that they can make an intelligent application to themselves of what they hear." These Bands soon multiplied and numbered twenty-seven in the following year. It was found advisable for each Band to choose an English brother or sister who was to assist the Band-servants, and hence, was called a "Helper." Br. and Sr. Viney, aided by Br. Toeltschig seem at first, in the period under review, to have acted as Choir-labourers among the married people and single women, whilst Hutton was to attend to the single brethren, "a work to which," it is remarked in the diary, "he suits incomparably."

The beginning of the Brethren's *educational activity* in this country was made in the spring of 1741, the first pupil, in what soon became a Boarding-school, being little James Viney, and Bro. Wm. Oxley, the first teacher. Many were admitted, for whom little or nothing was paid, and yet, to Spangenberg's astonishment, the Lord always provided the needful means. The girls were at first instructed by Br. Viney, but Oct. 4 Sr. Spangenberg moved into the girls' school,

and in November, a sister Rogers * is mentioned as having begun to organize a "Band" with some of the pupils. As Br. W. Oxley worked part of the day at his trade, (that of a tailor), Br. Schlicht soon took part in teaching, and before the close of the year also John Holmes.

Visits for preaching and the *building up* of awakened *souls* were paid in various directions. Boehler and Kinchin on their way to Yorkshire in June preached at Olney in Mr. Whitney's house, as also in the vestry of the Presbyterian Meeting-house, and had large auditories. In Northampton, they were kindly received by the Rev. Mr. Langley and Dr. Doddridge. Br. Kinchin had the pleasure of meeting there one of his former curates, a Mr. Hervey, a pious man. Toeltschig also called here in July, on the road to Yorkshire; and August 14, Spangenberg, Ingham, and Kinchin waited on Dr. Doddridge, who shed tears of joy on hearing of the blessing resting on the labours of the Brethren among the heathen. Mention is made, the same month, of a Mr. Burton, a resident in that town, who "had a love for the Brethren." Oxford was visited by Boehler and Viney in April (17—25); and in June (13—28) by Piesch and Oxley, who preached every day. The latter also went to see Gambold in Stanton Harcourt, a Mr. Watkins in Freeland, and friends in Whitney. Oxley was kindly entertained at High Wycombe by a Mr. Badders, and became acquainted with a Mr. Hollis who professed to be favoured with inspirations. Viney and Gussenbauer proceeded to Oxford in July (10—31), and on the 26th of that month, Br. and Sr. Piesch with their child went thither to make a more lengthened stay. They were well received and their ministrations were greatly prized. On October 29 Spangenberg and Viney arrived at Oxford just as one of their awakened friends, a Mrs. Fort, who was full of good works, and in nursing a sick person had caught the infection, departed this life. They held a meeting with the Society and administered in the evening the Lord's Supper to Br. and Sr. Piesch. The following day they had a Lovefeast with 30 members of the Society, and in the evening they experienced great danger of life on their

* Perhaps the Eliz. Rogers who married James Greening in 1743. See Benham's *Life of Hutton*, p. 95.

road to Stanton Harcourt, not arriving there till midnight. On November 1, they rode to London by way of Oxford and High Wycombe. One of the Oxford friends, a Mr. Hughes, came Dec. 23 to London, probably to spend Christmas with the Brethren.

Dummer, in Hampshire, seems to have been the residence of the Rev. Mr. Kinchin, and at this time still his parish, or at all events recently to have been so. In April, Mr. Hutchins, who had been a curate of Kinchin, came from this place to London to visit the Society. At Kinchin's request Br. Schlicht laboured here from May 5—22. The Brethren Chapman and Rice went of their own accord, but with the sanction of the Conference, to Dummer and Basingstoke, itinerating from June 26 to July 4. In October Br. Brown is mentioned as having visited and having returned on the 17th to London with Kinchin. In November a lengthened visit was paid by Br. Thos. Knight (Nov. 6—Dec. 23) to his sister who resided at Basingstoke.

Concerning Buttermere in Wiltshire (a little to the south of Hungerford) where the Rev. George Stonehouse had an estate, viz., Hungerford Park in Berkshire,—it is reported that Sister Spangenberg went thither with him and his wife, July 26. Under the influence of the Brethren's teaching, Mr. S. began to preach the Gospel in all simplicity, but with blessing. The family were again visited in August (17—22) by Br. Schlicht, Rev. Mr. Kinchin, Captain Gladman, and Mr. Simpson. At the beginning of Sept. Br. Gussenbauer offered himself for service there. His offer was accepted, and October 26 he was followed by his wife, the Brethren Spangenberg and Viney accompanying her. The two latter called the next day on a brother of Mr. Stonehouse at Shalbourn, a little to the north-west of Buttermere, where a Society had been established, consisting mainly of aged people.* Another place named Standon, or also Stansden, is mentioned, apparently in the same neighbourhood, but we have not succeeded in fixing the exact locality. In November, Squire Stonehouse informed the Brethren he was resolved to serve the Lord in union with their Church.

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* In the diary they are called the "venerable Society of grey-beards and baldheads."

During this year (1741) the connexion was maintained with the awakened souls in Bedford, especially with the families of Okely and Rogers. In August (3), special allusion is made to the visit thence of Mr. John Okely, who had joined the Baptists. He attended many of the meetings in Fetter-lane, had much conversation with the Labourers, and at last "opened out his heart" to Viney and Hutton. From the Rev. Francis Okely a letter was received December 11, earnestly begging that a Brother might be sent to labour in Bedford, and December 23, Mrs. Okely arrived to attend the Brethren's Christmas festivities, being accompanied by her last-named son.

In the autumn, Ipswich was visited by Br. A. Ostroem, who reported that many pious people there desired the help of a Moravian Brother. He returned to London with Br. Nevill, August 3, and expressed himself gratified by the reception he had met with.

With Cornwall a connexion was formed through the Rev. Mr. Thompson, a Church clergyman who travelled purposely to London in order to become acquainted with the Brethren. He was visited by Spangenberg in 1743.

Friendly intercourse was maintained with Archbishop Potter, the Bishop of London, the Rev. Messrs. Ziegenhagen and Bartels (preachers at the Savoy Church), Lady Huntingdon, Rev. Mr. Hall, of Salisbury, the Wesleys, and G. Whitfield. Spangenberg sought to interest the two first-named dignitaries in the printing of a Spanish New Testament, to be scattered broad-cast in the South American colonies; and in the sending out of Missionaries to the East Indies and Africa. Various and repeated attempts were made by personal visits to the Wesleys, not so much in order to bring about a union, as to induce a friendly and catholic feeling, so that both parties might labour harmoniously side by side. The following extracts from Spangenberg's official diary with regard to these endeavours will be interesting:—"April 8, 1741. Spangenberg, Boehler, and Von Marschall called on John and Charles Wesley, who are greatly prepossessed against our Brethren. They formerly belonged to the Fetter-lane Society and promised to observe its regulations. Afterwards they disputed with several members of the Society, touching some things they did not approve of, and when they

could not alter matters as they wished, John Wesley separated and took with him all those who were of the same opinion with himself. Then the Fetter-lane Society requested Br. Toeltschig and the other German Brethren to become their leaders. Toeltschig replied he must decline this, as the leadership belonged to our Saviour, but that he and his Brethren would do all they could to promote the welfare of their souls and so, through divine grace, be helpers of their joy. This the Society approved of and so formally entrusted the care of souls to the German Brethren. But this grieved John Wesley very much, and, because some members of the Society spoke sharply against him, and he imagined that this proceeded from the Brethren, he became greatly opposed.

"In this interview we spoke modestly with him, and among the rest pointed out how we might live peaceably beside one another, even though we did not constitute one œconomy of grace, nor act exactly after the same method.

"April 9.—In the meeting for the Labourers, among other things, the subject was treated of, how some servants of God who are disputing with us, might be best appeased. April 12.—Spangenberg spoke with C. Wesley concerning the preface to his brother John's Journal, in which he loudly complains about people who teach false doctrines; for instance, that no one could obtain forgiveness of sins till he had got a pure heart, etc. C. Wesley assured Spangenberg that his brother alluded there only to some English people who had misunderstood our brother Molther, and then had repeated their misconceptions. April 14.—As regards J. Wesley we are resolved to deal heartily and friendly with him, and thus await the result. If any of his people seek fellowship with us, we will speak brotherly, but have nothing further to do with them, till the breach has been healed with Wesley himself. April 15.—Allusion was made to the disputes now prevalent among the awakened English. We resolved not to be mixed up in these matters. It is not every one's gift plainly to set forth and to prove the point in dispute; hence the truth suffers and the disputant himself can easily suffer harm. It has hitherto been found very hurtful if comparisons are made between servants of God who live in the same place. Envy and quarrels are mostly the only result. One may

seek to profit by the grace and gifts of every servant of God, and at the same time look closely to our Saviour.

"April 27.—Spangenberg visited John Wesley, who spoke of union, and asserted this depended on 'principia'—but oh! if there was only one spirit—if His fire only melted the hearts, they would surely flow over, one into the other. Wesley opened the Bible at that passage (Ephes. ii., 14): 'He is our peace, who hath made both one, and hath broken down the middle wall of partition between us . . . . . for to make in himself of twain, one new man.' On Spangenberg's return, our Lord showed us that some of our people had been too hard on Wesley, had transgressed and sinned against him, both at the beginning of the dispute and during its further course. Our hearts were convinced that it had been so, and we bowed down before the Saviour with many tears.

"May 1.—The Brethren of the Fetter-lane Society conversed on those things wherein Mr. Wesley had been sinned against by some. There was great emotion and many wept.

"May 2.—The Brn. Bray, Bowes, and Oxley, went to-day to John Wesley and with sincere humility begged his pardon. As we were shown by our Lord that some of the German Brethren also were not free from blame in the dispute with John Wesley, a commission was given in the name of all to the Brn. Hutton and Viney, to go to him and right heartily to beg his pardon. May 3.—Calling on John Wesley. they did so with all truthfulness and with the whole heart He afterwards spoke of union, and said he would put down on paper the matters he objected to. But he has not done so. May 10.—Spangenberg visited John Wesley. One of his people pretends to have attained such perfection that it exempts him from all danger. We warned him. May 12.—Br. Boehler had a Lovefeast with all those Brethren who, three years ago, belonged to the first Band in London. Grace and blessing prevailed. John Wesley was also present at it. May 13—Spangenberg and Boehler visited J. Wesley. He had invited some to come to him, of whom he asserted they were 'strong.' These people declared they would not listen to the

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* Strong," *i.e.*, "whole, not needing a physician, Matt. ix., 12, (see Lutheran version).

doctrine of remaining 'poor sinners.' They believed that evil was certainly floating round about them—but that it neither came forth from them nor entered into them. We advised them to take heed to themselves. May 17.—Spangenberg visited Dr. Watts and told him that concerning 'perfection' we believed that by the blood of Christ, we were wholly washed clean from our sins and were thereby delivered from the dominion of sin; but that it was still needful for us 'to wash our feet' and continually to have our garments cleansed in the Saviour's blood."

As regards *G. Whitfield*, though the Brethren openly repudiated his doctrine of reprobation, still he maintained friendly intercourse with them, often dining at Hutton's table, attending the meetings in Fetter-lane Chapel and even speaking at the General Meetings of the Society for the Furtherance of the Gospel. Under Decem. 18 it is stated in the diary, "Whitfield testified publicly how he felt in his heart the grace that prevailed in our midst, and added that he wished to unite with us."

It belongs to the year 1741 to add that the *first English Hymn Book* used by those in connection with the United Brethren was put to press October 24, and was ready for use November 24. This is distinctly stated in the diary. It consisted almost exclusively of translations from the German, and must be regarded as the undertaking of private individuals, having, as was also the case with all its successors till 1754, no sanction from the Church as such.

1742.

To give some idea of the immense activity of Spangenberg and his co-adjutors, the following may here be mentioned. The inmates of the Pilgrims' House in Little Wyld-street were occupied January 20 the whole day, and the night following, in writing, and on the 23rd more than one hundred letters were despatched to their Brethren and Sisters in Pennsylvania. Under June 1 it is remarked that the Labourers were seated in Conference from 12 o'clock at noon till 10 o'clock p.m., discussing the affairs of the Great King, and "yet," it is added, "we did not get tired of the work nor of one another."

In the same month it is observed that much time was consumed in perusing and deliberating on the letters which

poured in, begging for confirmation and reception into the Society. One person wrote he could not but compare the Brethren's Church with the pool of Bethesda, and he longed for full fellowship with this section of the Lord's people.

The Pilgrim's House appears not only to have served as an hotel for many visiting and enquiring friends, some of whom made a lengthened stay, but also to have afforded room for some who wished to be nearer the centre of operations. Mention is thus made of Br. and Sr. Bell, Br. and Sr. Bennet, and Br. and Sr. Hughes. Indeed it is observable how the more distant members availed themselves of every opportunity to fix their habitations *as near as possible* to Little Wyld-street and Fetter-lane, in order to enjoy all the means of grace.

The spiritual life pervading the Society in all its branches was undeniably great. A new and strange power from on high, fell on the preachers. Hutton, it is said, was enabled to preach in German, as if he had been a native, and of Toeltschig's English addresses, many remarked they had never heard the like before. In some of the Society meetings, to which non-members were admitted, it sometimes happened that open confession was made of sins, and on one such occasion a stranger was so affected that he exclaimed with a loud voice: "O receive *me*, O do receive me among you." At one of the Almoners' Conferences, Wm. Holland was so overpowered that he resolved to leave all (he had a flourishing business) and devote himself wholly to the Lord's work in the Brethren's Church. The rest wept and prayed. Br. Needham, in person, brought to the Chapel every Sunday his whole household, including seven apprentices, and with the latter filled a whole bench. In May, Hutton interested himself much for the Saltzburg refugees. At one period, Sr. Hilland prepared a dinner every Sunday for perfect paupers and beggars, and then they were lovingly directed to Jesus by a Brother. The diary adds: "And a blessing was not wanting."

On June 4 a Lovefeast was held with four soldiers, who were members of the Society, two of whom were going to the war in Flanders. One of them named Jesse, often wrote to the Brethren, informing them that when off duty, he had twice a day held prayer meetings with some of his like-minded comrades. Br. Bowes convened his workpeople, addressed them on the great subject, which all were then so full of, and

occasionally gave them a Lovefeast. There were Bands, if not distinct Societies at Wapping, Hampstead, and Kensington. At Hampstead a gardener named Thompson was very active. In April he went to visit the congregations in Germany. In October a weekly preaching was established at the same place.

At the New Year's Night Watch when Spangenberg, at 5 a.m. on January 1, desired to close the happy meetings, he was constrained by the importunity of the people to go on a little longer. Meetings and Lovefeasts were held with the Brethren and Sisters whose wives and husbands had not yet given their hearts to the Lord. Visits were paid to those who had once been awakened, but had become indifferent, or gone back to the world. Some Brethren sought out the prisoners in the condemned cells, and told them of a merciful Saviour. The daily singing meeting in the Pilgrims' House was in February held in English, for it was said by the Germans : "Surely we are here on account of the English."

In May, before the company selected to reside in Yorkshire, left London, it was found that no less than twenty German Brethren and Sisters were actively employed in the labour. On Easter Sunday morning the inmates of the Pilgrims' House rose at 3 o'clock a.m., had a Lovefeast together and then adjourned at 5 o'clock to the Chapel, where others joined them. Early at 4 o'clock a.m. there was a gathering in the Chapel on the morning of Whit Sunday, for singing and prayer.

The "Settling" of the first Moravian Congregation in England, viz., that of the Congregation destined for Yorkshire, took place on May 26, and was a very solemn proceeding. The idea connected with this Yorkshire Congregation was very peculiar. Though they received a complete organization according to the model of the Continental Congregations, having various offices, yet they were to regard themselves as constituting a compact band of warriors to fight against the powers of darkness, or as a body of colonists, every one of whom must be prepared to rough it in the wilds. Spangenberg, ever ready to smooth the path, went to Smith-house, April 17, to arrange and prepare for the advent of so many people, and returned with Br. Brown, May 3. Toeltschig was summoned thence to aid in the filling of the different offices and to be present when he himself and the rest should

be solemnly set apart for their work. He arrived May 25, bringing Br. Richard Utley, of Holbeck, with him. The same day the following appointments were approved of. Toeltschig was to be the Elder, and R. Viney the Vice-elder; Sr. Piesch, Eldress, and Sr. Gussenbauer, Vice-eldress; Br. Ockershausen, Sick-waiter, and Sr. Toeltschig, Sick-waitress and Admonitress; Br. G. A. Von Marschall and Sr. Stonehouse were the Servants; Br. Metcalf, Admonisher; and Br. Piesch, the Assistant to Br. Spangenberg. * On May 26 the text was:—"He shall bring forth the headstone thereof with shoutings, crying Grace, grace unto it."—Zech. iv. 7. When the Elders were blessed for their office, all were deeply affected, most melted in tears, and the whole assembly prostrated in the dust. Each one felt solemnized by the majesty of the Lord, and cheered by the grace of the Redeemer. Then Br. Knolton fell on his knees and was baptized (as adult) into the death of Jesus. He seemed deeply humbled and wholly animated by the spirit of his Master. "Like a flash of lightning the presence of the Saviour was manifested in our midst, and a movement akin to awe spread from heart to heart. The Elders stepped up to Br. Knolton and gave him their blessing. Br. Ockershausen and Sr. Stonehouse were acknowledged and welcomed as fellow-labourers. The beloved Elder (Toeltschig) who from the moment he was invested with his office, seemed all tears and quite overcome with emotion, concluded with an anointed prayer. We took Br. Knolton home with us and once more with fervent supplication laid him at the feet of Jesus."

In order not to excite unpleasant attention these "warriors" set out for Yorkshire in separate companies and at different times, Toeltschig going with his wife and child on June 25. In the evening of July 4, Spangenberg bade farewell to all the Labourers who were to remain in London. Many tears were shed and Br. Bray said: "As you have behaved like parents, when with us, you must now too act as parents, who when absent from their children, think most about them, and are most solicitous for their welfare." In the evening of July 6, all those who were destined for Yorkshire, and had not yet

* Br. Gussenbauer is also elsewhere spoken of as "Overseer" for the Brethren and Sr. Viney for the Sisters.

gone, had a Lovefeast together, and then there was a parting meeting for the members of the Select Conference. Shortly before midnight the whole household were called together, and kneeling down were fervently commended by Spangenberg to the Lord in prayer. Just at midnight, Spangenberg set out with his travelling companions for Yorkshire, by way of Broadoak. This early departure was decided on by reason of the intense heat then prevailing. In his diary, Spangenberg says: "Thousand thanks, thou good and gracious God, for all thou hast done for us in London."

The other prominent members of the Yorkshire Congregation left London as follows:—July 16, William Delamotte, and Br. Hornburg;* July 18, Br. and Sr. Ockershausen and Sr. Meyer (the last-named, an elderly German Sister, who went as cook without wages); August 3, (or 4), Fred. von Marschall and Br. Charles von Hermsdorf, (the latter had become acquainted in Georgia with B. Ingham and J. Wesley), Aug. 10, Br. and Sr. George Adolphus von Marschall, Br. Prosky and Sr. Hornburg; Aug. 13, Br. and Sr. Stonehouse; Aug. 18, Br. Charles Metcalfe, followed by Br. Piesch in September.

The work among the *Diaspora*, or scattered flocks of pious people who sought aid from the Brethren, proceeded as vigorously this year (1742) as in the preceding. The renewed call in January for a brother to be stationed at Bedford could not then be complied with, but four Brethren (the name not given) visited there in January, Hutton in March, Hornburg and Heckenwelder in April, and Bowes and Knolton in October. The Bedford friends came frequently to London, and on one occasion when either Francis or John Okely was passing along the street and was being pressed by a recruiting sergeant into the King's service, he extricated himself by addressing the man in German, who thought he must be a foreigner and quietly let him go. In April John Okely was disowned by the Baptists, whereby his fellowship with the Brethren was more confirmed.

At Oxford Br. Piesch remained till January 27, when he came to London with his wife and child, on his way to Penn-

* They are said to have gone with the luggage, forwarded by water, perhaps in a sailing vessel from London to Hull.

sylvania. Br. A. Ostroem took his place for some time. In April and again in October a Mr. Bully, residing at Oxford, is mentioned as having come to visit the Brethren in London. Adolphus von Marschall visited Oxford and Stanton Harcourt in April. The estimable John Gambold, rector of the last named place, preached September 8 in the Fetter-lane Chapel, probably for the first time. October 9 he returned with Br. Thomas Knight to Oxford, and at the end of that month he resigned his living, to devote himself to the work of the Lord in conjunction with the Unity of the Brethren. Spangenberg and his associates fully appreciated the talents and merits of this worthy man, and it is noteworthy that their first offer of employment was for him to labour in Oxford, where assuredly he would have had a suitable sphere of activity. He expressed his entire readiness to go, but the project was never carried out, and we are not aware for what reasons. The Brn. Hutchins and Gussenbauer sojourned also a while at Oxford, on their way, in November, to Yorkshire.

Buttermere and Shalbourn kept up constant intercourse with the Brethren. Gussenbauer appears to have been stationary at the former place till October 27 when he left to go to Yorkshire. Viney had gone in March to inspect the field of labour at these places, and found that a work of grace had been going on in some hearts.

Hull was not overlooked, and March 23 the Brethren Ockershausen and Heckenwelder were deputed to repair thither. May 30 Br. Ostroem was commissioned to preach the Gospel there, but does not appear to have left London till July 3.

Dummer and Basingstoke were visited in February by Holland, in April by Hutchins, in May by Ockershausen, and in August by Gussenbauer. From the latter place, two young persons who had been awakened, went purposely to London to see for themselves the grace that was there prevailing.

In Hillingdon (south of Uxbridge, in Middlesex) a Mrs. Turner several times entreated the aid of the Brethren, and Br. Bray and his sister went thither in October, if not previously.

The Brn. Lieberkuehn, Forstman, and Schlicht preached several times in the Savoy Church, the pastorate of which

was offered to two of them but declined. The ministrations of the first were greatly blessed. In one public service, the man holding with one hand the plate for offerings, was compelled with the other to apply the handkerchief to his streaming eyes. From the Rev. Thompson, in Cornwall, there came three times an appeal on account of "the 30,000 wretched, depraved miners."

One of the Religious Societies, meeting in Coleman-street, became affected by the prevalent spirit, and salvation by grace through faith became now the topic of their conversation. One of their members, Mr. Hurlock, declared to the rest that he was quite of the Brethren's way of thinking.

Mr. How, of Nottingham, visited the Brethren in October, and petitioned for a resident Labourer. The well-known John Cennick is mentioned June 5 as seeking, apparently, for the first time, fellowship with the Fetter-lane Society. In the diary it is remarked concerning him :—"He is a witness in connexion with Whitfield, and a loveable man."

Deeply impressive were the services connected with the *organizing of the so-called "Sea Congregation"* * which took place February 26 in Fetter-lane Chapel, the whole Society being gathered together. The following account of this transaction and of the circumstances connected therewith, is taken from the diary of John P. Meurer.—"We arrived in London, February 24, and were most kindly received by our Brethren and Sisters. We lodged in Little Wyld-street, and on the 25th several of the Brethren and Sisters came to see us. The married Men were in one house, all the married Sisters in another, and the unmarried Brethren by themselves in a third. On the 26th we went to the Chapel where we met Br. Spangenberg, Br. Betzold, and the other Labourers of our Church, as also the English Conference. We were constituted a "Sea Congregation" of Jesus, and the various Church offices were arranged among us. One of the daily texts was :—"If I perish, I perish."—Esther iv., 16, and the antiphon, "I shall not die, but live." This was applied to us and our peculiar circumstances. We were told what that mind was which our Saviour wished us to have, viz., to

* These people were Brethren and Sisters going out as colonists to Pennsylvania, and mostly Germans.

live in this world to Him, not to love our own lives to the death, (Rev. xii., 11), but to be willing to surrender life and all for His sake, who had called us. About 300 persons were present. This meeting was followed by a cheerful Love-feast. On March 5 the single Brethren had a Lovefeast by themselves on ship-board, and on the 7th another in a room over a stable. On the 6th eight of us Brethren ascended St. Paul's and were able to see the greater part of the city. We joined in singing some verses, expressive of our good wishes for this place, with the prayer that our Lord might always preserve to Himself a seed here, that should remain true and faithful. We single Brethren then went on board to stay there. Our vessel had formerly been called the "Catherine Snow," but now we named her the "Irene," or "Peace." On March 11 we had a Lovefeast, and our Br. P. Boehler, who is our Teacher, held the first meeting on Board. On the 12th we attended the "General-Meeting" of the Society in the Chapel. The married portion of our company embarked on the 15th, and very many of the English Brethren and Sisters came in boats to visit us. We left London on the 16th, but only proceeded to Greenwich. One of our Brethren was pressed for a sailor, and taken to a man of war, but our Saviour released him in a wonderful manner. On the 17th we fell down the river to Gravesend, cast anchor and remained there on the 18th too. Many came from London to bid farewell. A collision occurred close beside us, between two ships, and one was sunk, so that in the morning we could see nothing but the masts. Br. Spangenberg on the 19th called us on deck, and expounded the Scripture text for the day. He said our Saviour had numbered all our days, and times, and steps, and we should experience this truth also on this voyage. Nothing whatever could happen without the Lord's will. Storms and winds and waves we should have in common with others—and besides these we should have the resistance of Satan and his host; for the great enemy would be sure to try to hinder us whenever he could. We were not to fear but to abide in Jesus and he would help us through every trial, however dangerous. Then Br. Spangenberg gave us his blessing, and the kiss of peace was imparted to him by the Brethren, and by his wife to the Sisters. We all fell down on our knees and Br. Spangenberg

commended us to the Lord's protecting care and blessing. Farewell was said with many tears ; our visitors returned to London, and we sailed into the Channel. On the 20th we were in great danger of losing our lives, but our Saviour graciously preserved us. Several vessels had been sunk round about us, and their masts alone were visible. On the 21st we got to Deal, where we lay at anchor till the 22nd, but sailed in the evening, and on the 23rd lost sight of England."

It appears that while the Irene was lying in the Thames, waiting for the needful papers and all the passengers were eager to set out, some difficulties arose on the part of the authorities. On March 9 it is said in the diary :—"Satan was against us at the Custom-house. They refused to give us a passport, without which our Brethren could not go to any English Colony. We kept close to Jesus in childlike confidence, and united together in prayer." On the 15th in spite of all difficulties, the Brethren and Sisters went on board, for the text was :—"They overcame by the blood of the Lamb," (Rev. xii., 11), and the antiphon :—"Then let winds blow or thunders roar, I need not fear by sea or land, For thou, my God, wilt by me stand" (No. 875, 5). One brother was not permitted to go with this company, "by way of chastisement," but having, no doubt, repented of his fault, whatever it was, he afterwards proceeded to his destination.

Of the *Society for the Furtherance of the Gospel* it may be observed that when Spangenberg wrote in October from Yorkshire for the loan of £400, on account of the undertakings in Pennsylvania, the Committee met and resolved they would not lend, but *give*. Accordingly at an extraordinary meeting of the Society, the sum of £140 was at once cheerfully subscribed. When the pamphlet entitled "The Traveller's Present" was printed, * the Society took 500 copies, in order that they might be gratuitously distributed by the Brethren travelling to and fro in this country.

Friendly intercourse was also this year maintained with Whitfield. In a letter written by him in February he expressed a wish to enter into a full union with the Brethren,

* Seems to have been a translation of the "Strassen—Büchlein."—See Benham's *Life of Hutton*, p. 76.

and shortly afterwards he begged that some of their number might be sent to act with him as his fellow-labourers. On March 8, at his (W.'s) own request, Spangenberg had a Conference with him. Whitfield laid great stress on both parties having the same "principles," while Spangenberg insisted on the necessity of both being animated by one and the same spirit. It was proposed to draw near to the throne of grace, and Spangenberg prayed, whilst the rest of the assembly mostly wept, and thus the Conference was closed. But it was renewed the next day, and "the Lord gave grace, so that everything went according to our wishes." On March 21 a Conference was convened for the Brethren to meet Whitfield and his principal preachers. Of the latter it is said:— "They are all on our side, but they are afraid of their own people, who are thorough Calvinists, and therefore they oppose us." On the succeeding day Whitfield called on the Brethren and "we had a hearty Band together, the conversation being much blessed to him." In March and April he attended some of the General Meetings. At one of them he addressed the assembly, at another he was affected to tears. On June 5 he handed over to the Brethren's care the little negro boy Andrew, whom he had brought from America, and on June 28 this boy was taken with a son of Br. Leighton to Holland by the Brn. Bowes and Thiel.

Archbishop Potter was waited on, June 29, by Spangenberg, Lieberkühn, and Schlicht. He was very kind, asked if the Brethren had been at all molested in the exercise of their religious liberty, and when answered in the negative, expressed his sincere desire that it might continue so. When, on November 6, Toeltschig and Hutton informed him of what the Count and the Brethren were doing in America, he assured them of his sincere joy, and was astonished at the wonders of divine grace displayed there.

The references in the diary to John Wesley are only few. Under February 5 it is said :—Holland and Horne spoke in the name of the Fetter-lane Society with J. Wesley, concerning those of his Society, who wished to join our Bands. April 4 : Mention was made to-day in the meeting of Conference how Mr. J. Wesley was sinning against the Brethren by his slanders and falsehoods. Our hearts were so moved by compassion that from a common impulse and with general

consent we fell down on our knees and prayed earnestly for him. December 6 Gambold visited C. Wesley and was kindly received. December 26, C. Wesley called on Br. Hutton.

The *Schools for Boys and Girls* in Little Wyld-street were greatly blessed this year, and a good spirit prevailed among the children. The Boys' School was removed, January 16, to Viney's house opposite to that occupied by the Pilgrims. January 26 Sr. Esther Kinchin was solemnly inducted into her office as a teacher of the girls, and on the 13th of the same month the first Children's Prayer-day was held for both Schools. An awakening began, March 23, among the girls which Spangenberg tried to promote by frequent visits. On the 31st Anna Sones, aged ten or eleven years, entered into a covenant with four of her companions to give their hearts to Jesus. Sr. Kinchin declared that she had never seen or heard the like before. The same blessed influence extended to the boys, and May 15 all the senior boys spoke with many tears about the love of their Redeemer, and this continued the whole evening till bed-time. May 21, it was found needful to employ an additional teacher in the person of single Br. Gottlob Hauptman. All possible care was taken to make the children happy, but also to ensure good order and discipline. In a School Conference, on May 27, lasting seven hours, a new plan was devised. Viney was appointed "Warden" of the Schools and "Children's Father;" Sr. Kinchin was to be "Children's Mother," or a kind of Matron, and Br. Payne was to be "Steward." The same day the purpose was announced shortly to remove the Schools to Hatfield Broadoak, or Hatfield Regis, a parish in the hundred of Harlow, union of Dunmow, in the county of Essex, and about forty miles from London. The mansion there had been occupied by Wyseman Claggett, Esq., who departed this life happily, through the blessing which the Lord has laid on the teachings of the Brethren. His widow and some of her daughters had joined the Society in London. The mansion was taken on a lease for eleven years, but terminable at the first, third, or seventh year. The transition of the boys took place on June 19, and that of the girls on the 20th. They went in a large waggon or "caravan," and by their good conduct and cheerful mien attracted the notice of the people at every place where they

stopped on the road. "They were as happy as lambs and were a wonder to the folks." The youngest and one or two sick children were sent in a chaise. The Clergyman of the parish showed a friendly spirit, and in September kindly placed his carriage and horses at the disposal of Br. Payne, in order that Br. Piesch and his companions might overtake the Yorkshire coach. Br. and Sr. Oxley continued their services in the Schools, and after the change had been effected, the Brn. Knolton, Heckenwelder, and J. Gambold became additional instructors. Spangenberg stayed a short time at Broadoak, on his way to Yorkshire, in the summer. He established a Select Conference consisting of Br. and Sr. Viney and Br. Heckenwelder; a Helpers' Conference, including the above three, and besides, "all the Brethren and Sisters who could do good by attending, and all who might do harm by being excluded from it;" also a Conference comprising all the married people, and lastly a School Conference for all who were engaged in the labour among the children. Br. Knolton received the office of "Strangers' Attendant," and a fund was established for the entertainment of visitors. Spangenberg assigned to all the members of the adult household their respective duties, and conversed first privately with each one, and then publicly in an assembly of all repeated these incumbencies, striving to define them as clearly as possible. He left Broadoak July 10, taking with him Br. and Sr. Hauptman, and the Brn. von Larisch and Reincke.

The second of the English Moravian *Hymn Books* left the press August 4. It had some English hymns in addition to the contents of the first edition. The *Strassenbüchlein* was translated by Gambold and Von Marschall, and put October 25 to the press. The *Lehrbüchlein* appeared in its English dress as "Manual of Doctrine" October 15, and this year also the *Daily Texts* were translated into English for the first time.

Though Archbishop Potter had distinctly given it as his opinion that the Brethren required no licence for their Chapel as they were not "Dissenters"; and though many of the English members of the Society stoutly maintained they could not regard themselves as Dissenters, still, to prevent unpleasant interruptions, Hutton and Bowes, on the recommendation of warm friends, and urged even by Spangenberg,

took out a licence on September 18, the petition being signed by Geo. Bowes, John Edmonds, William Horne, George Chapman, and Thos. Knight.

The recognition of a part of the Fetter-lane Society *as a distinct congregation in union with the Brethren's Church* took place on November 10, n. s., (or October 31, o. s.) In the preceding weeks anxious conversations were held with all the candidates, either in small companies (bands) or separately. Those who were to be received, confirmed, or to be invested with office, appeared in the Conference. With reference to these interviews it is observed: "We see wonders of grace in these people, and can only thankfully adore." It was resolved that any one brought up in the National Church need not by joining the Brethren thereby sever his connexion with the Establishment, if he still found a blessing there or could prove a blessing to it.

November 8, Br. Viney and Sr. Kinchin arrived from Broadoak. The diary of Spangenberg then goes on as follows: —"November 9 we had a Special Prayer-day. The Brn. Bell and James Greening were confirmed, and the following were received into the Church:—the Brn. Brockmer, Stanton, Lateward, Clark, Gambold, Nash, and Watson; the Srs. Brown, Knolton, Dinah Raymond, Bowes, Martha and Susannah Claggett, Ewsters, and Jane Chambers. Ten other Brethren and Sisters had applied for reception but their time had not yet come. The grace of our God came down gently, calmly, soothingly upon us. There was nobody present except those who had already been numbered with us as actual members of the Congregation, before Spangenberg went to Yorkshire, and those who were now received and confirmed by Spangenberg, Toeltschig, and Viney."

November 10, being Saturday and the ordinary Prayer-day, the whole morning was spent by the Elders in Conference. In the afternoon all the Brethren and Sisters assembled. Spangenberg spoke with energy on the daily Word: "They shall no more be a prey to the heathen, nor shall the beasts of the land devour them; but they shall dwell safely and none shall make them afraid."—Ezech. xxxiv., 28. Br. Toeltschig then blessed Br. Holland for his office as Elder of the Congregation with deep emotion of heart and apostolic power. Spangenberg thereupon blessed Br. Hutton for his important

office as Warden; the Brn. Bell and Griffith were set apart with imposition of hands for their duties as Elders of the single Men's Choir, and the Brn. Brown and Knight as Wardens of the same. Notice was given of the offices to be conferred on some of the Sisters, but that they would have to go to Yorkshire to be there inducted and blessed. Sr. Claggett was to be Eldress of the Congregation, and Sr. Kinchin the Vice-eldress. Sr. Hutton was to be Warden for the females of the Congregation, whilst the Srs. Holland and Bowes were appointed Choir-elders, and the Srs. West and Ewsters the Wardens of their respective Choirs.

After these announcements Br. Knolton's child was baptized and named Christian David. Br. Viney closed with an impressive prayer. Awe and reverence pervaded every breast, and Spangenberg adds, "It is impossible to describe in words how blessedly we experienced the gracious presence of our Saviour." It is not clear whether this transaction took place in Fetter-lane or Little Wyld-street. The next day (Sunday, November 11) the newly constituted Congregation had a Lovefeast.

The List of Members at the Settling of the Congregation as it has been usually received, and as it was read in the Lovefeast on November 10, 1867, is here omitted, as it is not sufficiently verified.

In concluding this brief sketch of the early connection of the Unitas Fratrum with these lands, and more especially with London, the writer cannot refrain from adding a few remarks. He thinks it must be evident to every attentive and unbiassed reader of these pages, that the Renewed Church of the Brethren appeared in this country as a light shining in a dark place—that the men of whom this narrative treats, were animated by the noblest spirit that has ever influenced man, viz., that of devoted fidelity to the Saviour, and that of burning love for perishing souls. It is equally clear that their labours were not in vain. England as well as the Continent of Europe and N. America, ought to feel deeply indebted to them. Indeed this debt is increasingly acknowledged by all who are intimately conversant with that portion of ecclesiastical history. Let none who have been born in the bosom of the Brethren's Church think

lightly of the heritage that has descended to them, or undervalue the labours of their spiritual ancestors.

Forms and customs are relatively, nothing; but the spirit which pervades and characterizes an ecclesiastical brotherhood, is everything. If we, in any wise, have not our fathers' mind and have fallen from our first estate—if we are not doing our fathers' works, let us cry unceasingly to God, till it please Him, to make us like unto them. May the conviction of the universal priesthood of believers flow in upon us as a mighty river, and may every reader of these pages ask himself, does not the word of the Lord: "Ye are my witnesses," apply, in some sort, also unto me? The writer thinks that even this fragment of the history of the Brethren's Church in England, ought to teach many and important lessons. May they be learned!

LB O '20

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